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MODERN LANGUAGE NOTES.

Baltimore, May, 1889.

THE OLD ENGLISH WORD 'SYNRUST.'

The word *synrust* occurs once in poetry, 'Chr.' 1321; the simple *rust* apparently not at all. GREIN translates "ærgo peccatorum, Sündenrost, Sündenschmutz." Whence did CYNEWULF derive the word and the idea? He coined the word, I believe, as he did *synbyrðen*, 'Chr.' 1300, *synfð(h)*, 'Chr.' 1083, *synlust* 'Chr.' 269, *synwracu*, 'Chr.' 794, 1540, 'Gu.' 832, *synwund* 'Chr.' 757. The idea he found in Christian Latin writers. *Ærgo* is already used by HORACE in the two senses of 'envy, jealousy, illwill' and 'avarice,' and *ferrugo* appears to be once used in Latin in the sense of 'envy.' Such transferred senses of *rubigo* do not seem to occur in the classical literature, that is, this word seems never to indicate an evil passion, or sin in the abstract. AUGUSTINE, however, ('Comment. on Ps.' 77 [78]: 46) assigns to the *rubigo* of his text the metaphorical signification of 'superbia,' though *rubigo* must here be taken to mean 'blight, mildew.' PRUDENTIUS seems to be the first to employ *rubigo* in the sense of 'evil, sin.' CYNEWULF may very well have seen the 'Cathemerinon' of this author, who was so popular during the whole Middle Ages, and an Old English gloss on whom has been published by MONE. If so, he probably knew the line, 'Cath.' 7, 205, 'quod limat aegram pectoris rubiginem.' Here *rubigo* is employed with a meaning different from that of SENECA'S '*rubigo* animorum,' (though a transitional sense may be found in 'Epist.' 7. 7) and quite identical with that of CYNEWULF'S *synrust*. This theory is perhaps in a measure confirmed by an accessory fact. DRESSEL, the latest editor of PRUDENTIUS, seems to think that PRUDENTIUS may have composed two versions of some of his works, and that the glosses of ISO may represent various readings belonging to the alternative version:

"Quos Prudentii vidi codd. vetustos, ii omnes et variis lectionibus et glossis aut interlinearibus aut ad marginem adpositis instructi erant, cum recentiores utrisque fere

carerent. (Quae *Isonis* nomine feruntur, reliquis fere praestant.) Hinc collegerim aut Prudentium ipsum duas carminum recensioni confecisse, aut non multo post eius obitum critici cuiusdam manum textum lectionum varietate suo sibi usui vel aliorum illustrasse" (DRESSEL, p. xxiv and note).

It is significant that ISO's gloss upon *limat* is *purgat, mundat*, and that the phrase of 'Chr.' 1321 is *synrust þwéan*. Now it would be a little more natural to translate *mundare, purgare* by *þwéan*, than *limare*. If, therefore, CYNEWULF'S copy of PRUDENTIUS substituted either of these synonyms for *limare*, the indebtedness of the Old English poet would be somewhat more evident. Should my association of the two passages be approved, it will be seen that we ought to translate *synrust* by '*rubigo* peccati' rather than by 'ærgo peccatorum.'

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THE GERUNDIAL CONSTRUCTION IN THE ROMANIC LANGUAGES.

VII. (Conclusion).

GERUND WITH *in*.

We now come to the consideration of the gerund with *in*. The use of other prepositions in Latin (*ab, de, ex*, etc., with the ablative; *ad, ob, inter*, etc. with the accusative) with the gerund was not excluded, altho' they can not be said to have been as common as *in*. This to a certain extent is implied in the fact that, of all the prepositions so used, only *in* has held its place in the Romanic tongues. That other prepositions were allowable in the first centuries of the growth of these languages may be inferred from a few isolated examples found in the early written documents. DIEZ cites from G. VILLARI: *Con* levando ogni di grandissime prede, as an instance of *con* in old Italian. I have not observed any other case of it. In the following passage from an anonymous Spanish poet of the fifteenth century, *para*, I presume, is to be regarded as governing *burlando*.

Pues el favor que vas dando
Es mucho *para* burlando
Y poco para de veras.